

# Realization

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BY

JOSEPH STEWART, LL.M.

May-June, 1902.

VOL. II

NO. 3

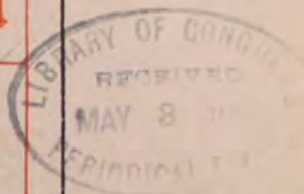
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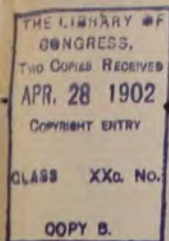
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BY JOSEPH STEWART, LL.M.

VOL. II

MAY-JUNE, 1902

NO. 3

## The Meeting of the Races

SCIENCE tells us that before the ice-age mankind was homogeneous and that heterogeneity resulted from climatic changes produced by the glacial period. Prior to that remarkable age of ice man was a single species, thereafter becoming differentiated into ethnic stocks by the processes of natural selection brought about by environmental agencies. It is concluded that the advance of the ice-sheets from the Arctic and Antarctic regions must have produced oscillations in the thermal equator and great variations in the climate of the northern and southern hemispheres, subjecting the race to a wide range of climatic influences. With the recession of the glaciers the configuration of the earth gradually assumed historic form and thus, as local climatic peculiarities were established, portions of the race instead of the whole of it became subject to diverse environments, differentiating the race into ethnic stocks.

Ethnographers conclude that there are four elementary divisions of mankind; the Negro or black race, the Mongolic or yellow race, the Caucasian or white race and the American or red race. These radiated in dispersion from Indo-Malaysia, the probable cradle-land of mankind. The habitual abode of the black race has been the inter-tropical region stretching from the west coast of Africa east across the now par-

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tially submerged Indo-African continent to Australia. This is the abode of the Indo-Malaysian. North of this cradle-land and in the vast Asiatic section separated from it on the south by the Himalayas, is the abode of the yellow race. Between these areas and stretching across India to the west, covering the Mediterranean and reaching the Atlantic, is the Indo-Mediterranean-European section, the abode of the white race. The red race became isolated on the great western continents.

Further differentiation of these ethnic stocks varied as widely as did their environments. Conditions in the Indo-Malaysian region have remained practically the same as in tertiary times, and the black race has consequently differentiated but little. The immigrants into the Asiatic area were subject to great variations of environment within their own territory, but being shut off from the south by the Himalayan barrier they became subject for long ages to local influences, resulting in their exclusiveness and singularity. Vastly different was the character of the European peninsula, offering, as it did, the widest range in temperature and greatest topographic diversity, with its rivers, forests, plains, steppes, mountains and valleys, and great extent of indented seashore. Here was the greatest opportunity for the work of natural selection, where the ego had its greatest range of response to environments, and consequently laid the foundations for the greatest progress. As to the red race, early emigrants from Asia and also from Europe are supposed to have crossed the land-bridges which existed between Siberia and Alaska, and between North Europe and Greenland, and after isolation by the submergence of the bridges, were subjected to general environmental influence of the great continent and developed a homogeneous race with local peculiarities.

Historically, the races have moved somewhat simi-



larly. The black race has played but a small part. Historically as ethnologically its progress has been slight. The yellow race in China and Japan has risen to great heights of attainment, though its isolation and exclusiveness have operated as effective limitations. The white race moved rapidly toward higher states. From India the initiative of civilization was given to the inhabitants of Asia Minor, and it rose to a high order on all the shores of the Mediterranean. It swept northwestward to the Atlantic, and later across that ocean into its new field of development—America—carrying with it the most enduring fruits of Caucasian effort. Here, under the most favorable conditions for individual and social activity, and in the enjoyment of the achievements of modern progress which relieves the individual from the limitations of local environmental influences by bringing him in touch with the conditions of the whole continent, the next great stage of the white race's civilization must culminate. In the meantime the tendency of the spirit of the coming race is still westward with an undefined thought of the Orient, while the outpost of the Orient—Japan—entertains with eager interest the ideas of the Occident.

Human progress has thus evolved two great types of human achievement which differ as widely as their environmental influences and possibilities have differed,—the Oriental, fostered by conditions which produced a reflective, contemplative people, appreciative of the welfare of the community to which, and to their broader scheme of philosophy, the individual is subordinated; the Occidental, fostered by conditions productive of physical and mental activity, the mastery of external forces, the achievement of dominion, the jealousy of the welfare of the individual and the evolution of the philosophy of the expedient.

Each type has evolved enduring elements that must enter into the higher man of the future ages—the coming race. The types are far apart in thought

and sympathy, because the races which have evolved them have geographically moved in opposite directions, thus giving little opportunity for effective or general exchange or amalgamation.

The genius of the Occidental lies in the appreciation and attainment of power; the mastery of external conditions and the subjection of natural forces to his will and their utilization to attain greater achievements; the insight into and the perfection of the sciences, the cultivation of art and learning in every direction; and the apotheosis of the individual.

The genius of the Oriental is in the appreciation of the subjective element in himself, the mastery of the mind and the internal self; the cultivation of the artistic and æsthetic in every relation of life, as in Japan; and the practice of an advanced socialism based upon a conception of brotherhood.

The results of the efforts of the two exponents are very different. The Occidental attains power and amasses wealth, only to be used to attain greater power and amass more wealth, with practically no other realizable end. The effort is an endless chain of *means*, each one being used to create more potent or extended means. Thus there is a tremendous waste of energy with the minimum of real attainment. On the other hand, the Oriental is sadly deficient in means, but he sees more clearly an end, and instead of an excessive waste of energy with minimum realization, he makes the most of life for life itself and with the minimum of means. The true art of living will adopt the best from these two types.

The races must meet, and the best and the enduring elements of these types will merge in the higher man, the ethnic group yet to come.

Fragments of the races representing the types have met before, as when Alexander carried the West into the East, and when the Saracens swarmed upon the borders of Europe. But these were transitory and

premature events. The real meeting is in the near future. The "Eastern question" is the problem of Europe, and recent events have carried America across the Pacific and made it an integer in the forces which are to settle it.

The mere political solution of world problems is of secondary importance compared with the philosophical significance of such solution. The best results of human effort, conserved in the two exponents, will come together in this great meeting. If a higher wisdom than political aggrandizement and selfish interest shall prevail, the West will sympathetically and appreciatively study and conserve all that is admirable and permanent in the Eastern civilization; and as the western type has laid hold of the element of dominance, it will be for it to incorporate these enduring elements of the higher man, which, united with its own best, shall produce the future type of attainment.

To this same end, no doubt, does the awakening of interest among us in Hindu and other Oriental philosophy and religion contribute. Therefore, those who are afforded a more intimate knowledge of Eastern thought, and who appreciate the enduring elements in it, are privileged to become the pioneers and anticipators of the new type.

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THE profound prophecy of human unrest, of striving, of aspiration and hope is given far too slight a value in the inventory of signs and indications of a better and brighter future. These conditions are but the demands of the infinite within man still seeking, as it ever has in the past, a higher realization; and not even the most hopeless pessimist can view the achievements of life in the past as disclosed to us by modern learning, and rationally doubt equal possibilities, at least, for the future.



## The Temple of Silence

**A**S has been shown in various preceding papers, the term "The Silence" is but a convenient modern appellation for those experiences in which the objective consciousness is minimized, and the subliminal states emerge more or less into realization. As I suggested in "The Immanence of the Silence," it is an experience upon which we are ever verging, and which in normal life is attained in varying degrees under ordinary circumstances. In this respect it is closely related to all spontaneous supernormal subjective experiences which have elevated men into the realm of genius, prophecy, etc. As detailed in earlier papers, it is shown to be an experience which one may cultivate purposely and attain by a specific effort. In this respect it is related to methods known to esoteric cults of many peoples and ages.

Having this wide range of possibility and application, it is not strange that methods for its attainment, when popularly recognized, should often become more or less superficial and blend with the better purpose the element of personal and selfish desire which defeats the possibility of higher realization. The Silence for one will mean only the possibilities of his highest desire and purpose. If it is used to secure material benefits, the anticipation of results should not include more. We but reveal to ourselves our deeper selves, and the ordinary stages of the Silence discloses only the things in our subliminal life which are garnered there, plus occasional gleams from the profounder depths.

I have no objection to the beneficent use of thought-forces in the Silence: this article is written for those who are seeking as well the highest personal realization therein.

It is assumed that you have to some extent mas-

tered the method and practiced the exercises heretofore given in articles on Concentration and The Silence. What is suggested here is a method for furnishing suitable conditions of mind progressively experienced, whereby profounder states may be reached—states not associated with any selfish end nor marred by the presence of subliminal elements directly connected with the phases of normal thought from which you are desiring, for the time at least, to escape.

For the purpose of illustrating more clearly the method, there is presented here this diagram, indicating the progressive transformations of mind conducive to the attainment.



It could very well represent a temple with chambers between the concentric circles into which the

aspirant enters at the first and passes successively through each, attaining its purpose before reaching the next, until he reaches the center.

For our purpose it is merely a symbol representing the different attitudes of mind to be attained in reaching the final one.

That within the first circle represents the observance of the physical requisites and preliminary considerations. This includes the appropriate place free from disturbance, the proper posture furnishing the least physical restraint, and the withdrawal of attention and consciousness from the external world of sight, sound and environment generally, and from the habitual thought as well. These are all set forth in detail in No. 2, Vol. I, and their observance leads to a state of passive concentration.

This being accomplished, let us say that the next step to further realization is the attainment of that state of mind indicated within the next circle—the renunciation of prejudice and the consecration to the love of truth. Metaphorically you pass into this second chamber—a second stage of effort. Here you release every prejudice, striving to make the mind receptive to all truth. Every prejudice is a limitation. By relinquishing it you clear the mind of the obstruction you have raised. But this is not all that is to be done here. You must add to it the love of truth. This may be expressed only in a sincere consecration to it, the holding that attitude of mind which appreciates and welcomes truth, however it may come, above all opinion or error.

When you feel that this has been at least somewhat realized, pass within the next circle. Here you will add to what you have already attained, the renunciation of self-seeking. Remember that this exercise is a special one with but one purpose, that of realizing your higher self. At this point renounce all selfish purpose in the effort. If there has been a tendency to-



ward or a practice of entering the Silence with the purpose of gaining personal material advantage, occult powers, or what not for self, relinquish it here, freely, fully and unreservedly. Remember that there is a higher purpose in your effort which cannot be attained if you stop here making self-seeking the object.

This having been done you enter within the fourth circle. Here you will add to the previous attainment another—the desire to BE, and indifference to *seeming*. This is a lofty realization. You put behind you every thought of an expression of life which does not represent truth, and substitute therefor, the desire to BE fully and completely all that the higher ideal suggests. It is a consecration to the realization of this, substituting it for all pretense such as conventional life is constructed upon.

You pass beyond the fifth circle or stage of effort. Here you consecrate your thought to the Pure. This has a wide range in life. In the sense here used it included the perfect, the harmonious, the direct, the chaste and the true. Let the mind fully participate in this attitude.

These are but preliminary to the last stage, which without the preceding steps is not effectively attained. You pass within the sixth circle. You now see why relinquishment of self-seeking was necessary. Here you attain the desire to know the divine self; all other seeking is at an end for the time, and all consciousness is absorbed in this thought.

Through this you enter metaphorically the inmost circle; that is, that degree of realization and illumination which can result from your effort and the sum of elements which have been brought to it. All your preparation has thus been a mental process of eliminating from the consciousness the elements inharmonious with this realization; only thus have you created the proper conditions.

## The Prairie

**T**HE soul goes to school to Nature. It is no mistake or mischance that it is so but must be so by necessity. Not that the soul is a dullard and Nature the exponent of wisdom, for in fact the soul itself is the exponent, but it must have an object to which to relate itself for self-expression, and Nature answers that want and thus becomes the teacher through whose mute and passive service the soul instructs itself and reveals to itself its own powers and depths of wisdom.

Thus it possesses and exercises habitually the high power of responding to every suggestion of environment. This has been the law of evolution, and as the ego for that reason conforms the body to physical conditions, so does it conform the mind and thought to the suggestions of its surroundings. The soul answers back in its own terms and language and emotion to every aspect of Nature. Nature in itself is a passing panorama of phenomena, a heedless succession of causes and effects following the dictate of infallible and unchanging law; but the soul reads into it its own thought and emotion and aspiration. Where cheerless winters sweep the habitations of man with icy devastation the soul thunders with its Odin and Thor; the gloomy superstitions and wierd fancies arose in the shade of the mighty forests; its divinity for every phase of nature originated where Nature in every aspect from vale to towering mountain, from sea to rugged plain, pressed continually and insistently upon the mind; its conceptions of art and beauty were nourished where the isles of the sea were girt with eternal summer; and its first thought of science, its lofty philosophy, its purest ethics and the sublime conception of one universal divinity were strongest and clearest where nature presented itself in its wholeness, in its unmarred aspect.

Where Nature has thundered, so too has the soul, and likewise has her smile brought forth man's approbation. The uncongenial land and clime has nurtured like souls and the congenial has brought forth the human sunshine. The multiplicity of varied surroundings has chained the attention to the external and developed the resourceful materialistic man, while the unbroken wholeness of vast deserts and plains and skies has turned the eye of the soul inward from which it has risen to lofty heights of thought.

Especially conducive therefore is the prairie to the highest ideas. There the same characteristic which has made the plains of antiquity such a powerful element in human evolution is found, but in conjunction with prodigality instead of dearth. The earth teems with luxuriant grasses and flowers, and birds, insects, and many forms of animal life are abundant.

The power it exercises over the mind is through the suggestion of unbroken vastness, of sublimity, of unity. The soul is set in the very center apparently of all things; upon every side the vast stretches sweep away until in one perfect circle they meet in far distant haze the lofty dome of clearest blue above, itself unmarred by aught to break its own perfection.

In the presence of such environment the soul for the first time begins to feel a new relationship. With the sense of aloneness (for mountains, trees, hills, broken landscapes to claim association are all missing) comes a deeper want, a profounder intuition; the soul throws off the fetters of limitation which have chained its consciousness to adjacent terrestrial objects, and looks outward and upward and establishes a conscious relation with a profounder and vaster aspect of the Universe.

It is this unbroken wholeness of the environment, this unmarred symmetry, to which the soul responds with conceptions of sublimity and unity.

The suggestion is not unlike that of the sea as well



as the desert, for the great billows of atmosphere, undiverted by surface elevations, roll in majestic measure over the prairie, undulating the tall grasses which sigh with a melody far softer and sweeter than that of sea waves. Nor is this broad stretch of grass-covered earth lacking in expression of the subtlest character. Its mobile grassy surface responds to every variation of breeze, and takes upon itself the deep shades that contrast with the bright glare as the cloud-shadows silently move across it with train-like rapidity. From the tranquil solitude of a cloudless noontide it may be transformed in minutes into the theater of most terrific natural commotion too grand for description, as some atmospheric disturbance whirls across the scene, and when it has passed assume its habitual serenity with equal rapidity and perfection.

But not in the hours of daylight are its only moods of delight for the soul. Here only is seen the beauty of the night which comes in a moment when the day lingers not but seems to vanish with a suddenness which suggests personal characteristics, and without the prelude of twilight the stars rush out when daylight dies. And such stars as they are! Not diminutive far-away broken lights, but brilliant and large and defined and seemingly so near that one feels like reaching out and touching them. So does the moon gain in size and glory, and in the solitude of such a mellow flood of light the prairie suggests such deep mystery as can no other scene save those of the desert and boundless plain.

And thus does the prairie possess the characteristics to awaken in the soul that which the mountains the hills or the woodlands cannot. By its unbroken wholeness and undifferentiated aspect it suggests the ideas of unity, of oneness; and its calmness, placidity, and its expression and mobility withal, suggests the omnipresent presence with which the soul feels akin by the affinity and intuition of its higher nature.

And so the prairie with its majestic sweeps aplain and vast expanse above, turns the view of the soul inward more than outward, and thus conduces to a deeper experience ; for all these conceptions are self-interpretations, self-revelations within the self.

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THE idea that the normal life which is merely a practical response to the immediate demands of environment and the conventional standards is the most desirable type of attainment, is not without a large and occasionally learned following. If its adherents be not among those who view progress as something with which they have no personal concern, they are liable to be those who discredit the profound psychical experiences of mankind, and especially associate the realization of the supernormal with abnormality. Regarding this latter class Mr. Myers wrote : "For my part I have some fear lest so soon as we come to disbelieve in the highest facts of man's past, and to despair of surpassing them in the future,—so soon as we assume that we have already attained our full normal development, and that the obscure strivings of this restless spirit must lead henceforth nowhither,—then by that very assumption we have entered upon our decadence, and invited our degeneration and decay."

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SAID Dr. Zimmerman : "The love of Solitude, when cultivated to a certain extent at an early age inspires the mind with virtue, and raises it to a noble independence. Many men have in solitude acquired so great a superiority as to enable them to defy events."

## Science and Psychic Energy

**A**N article in *Harper's Monthly Magazine* for March, upon "Measurements of Science," by Carl Snyder, presents in a popular manner the marvelous achievements of science since the time of Newton in detection, measurement and practical knowledge of some forms of matter and energy which are wholly unknown to us so far as the reports of the senses are concerned.

That writer imagines Newton's surprise and perplexity (notwithstanding his genius and the fact that his learning exhausted the possibilities of his age) were he introduced to the achievements of modern science. He shows how little Newton knew of the world around him, and how much we know of it on account of the advance made in the facilities for detecting, weighing, and measuring these subtle natural forces and elements.

But Newton was ignorant only because the knowledge was not then available. What can we say for this writer, who appends to his otherwise admirable résumé the following deliverances regarding another field of science the facts of which *are* available?

"Here is a small set of propositions to which I fancy there can, in the light of present knowledge, be little dissent :

"1. Sensation, thought, or consciousness can not be demonstrated except as it is associated with the physical substance of the brain and the nerves.

"2. The nerve substance is the sole path of the mind —is the mind, and an exterior stimulus can only reach us through the known organs of sense.

"3. While, on the one hand, we now know a great number of stimuli which do not affect any of the organs of sense, but do affect various instruments, there are no stimuli known which affect the sense organs which can not be made to affect some instrument in a far greater degree. It is only by means of these instruments that we arrive at any precision and certainty.



"4. If spirits, thought-waves, silent healing, or any of the so-called psychic manifestations can influence human beings, they can also influence delicate machines.

"5. In the absence of such proofs, "mental" science and all its like are slightly incongruous terms. They are not sciences; they are but dreams."

Newton was ignorant because of his time and its lack of knowledge.

The things of which he was ignorant had not been ascertained. We must assume likewise that this writer is not cognizant of the things covered by his propositions, but with this difference between his case and that of Newton's, that the things of which he is not cognizant have received the careful study of eminent scientists, their existence has been admitted by competent authorities, and the facts upon which the conclusions rest are available information.

The appearance of scientific authority for these propositions, and the wide currency given them, justify an exposition of their fallacy.

The first proposition, that "sensation, thought or consciousness cannot be demonstrated except as it is associated with the physical substance of the brain and the nerves," assumes to finally settle in the negative without a reservation, one of the profoundest questions of the day—one which is engaging the earnest study of scientific men as well as other students, and among whom there are those who have reached exactly the opposite conclusion from that expressed in this proposition. It covers the whole field of post-mortem appearances and phenomena, whether of spontaneous apparitions, materializations, animism, physical phenomena of mediumship or trance utterances and writings. The reports of the Society for Psychical Research may be consulted upon these subjects. It would seem that while the question of the evidence for survival is pending, the opinions of the learned investigators, many of whom are scientists, are entitled to consideration at least.

The second proposition, that "the nerve substance is the sole path of the mind—is the mind, and an exterior stimulus can only reach us through the known organs of sense," is an antiquated conception of psychology, in view of the disclosures of psychic research. Passing by the conception that nerve substance "is the mind," we may inquire *through what known organ of sense, and by what path of nerves a telepathic stimulus reaches one?*

This stimulus may result in the communication of a thought or a sensation, or it may under special conditions induce hypnosis, thus powerfully affecting the mind over space with no known *nexus* but ether.

Take, for instance, a case like the following, similar to which many can be cited.

Says Esdale in his *Natural and Mesmeric Clairvoyance*, pp. 227-8 :

"I had been looking for a blind man upon whom to test the imagination theory, and one at last presented himself. I placed him on a stool without saying a word to him, and entranced him in ten minutes without touching him. This man became so susceptible that, by making him the object of my attention, I could entrance him in whatever occupation he was engaged, and at any distance within the hospital enclosures.

\* \* My *first attempt* to influence the blind man was made by gazing at him silently over a stone wall, while he was engaged in the act of eating his solitary dinner, at a distance of twenty yards. He gradually ceased to eat, and in a quarter of an hour was profoundly entranced and cataleptic. This was repeated at the most untimely hours, when he could not possibly know of my being in his neighborhood, and always with like results."

Or note the facts of the following case :

"In the *Zoist* for April, 1849, Mr. Adams, a surgeon of Lymington, describes how a medical student, a guest in his own house, twice succeeded in mesmerizing the man-servant of a common friend at a distance of nearly twenty miles, the time when the attempt

was to be made, having in each case been privately arranged with the man's master. On the first occasion the unwitting "subject" fell at the time fixed, 7.30 p. m., into a state of profound coma not at all resembling natural sleep, from which he was with difficulty aroused. On the second occasion a similar fit was induced at 9.30 in the morning, while he was in the act of walking across a meadow." (*Proc. S. P. R.*, Pt. IX, p. 416.)

A similar case was reported in 1886 by the observers of it, the renowned Prof. Pierre Janet and Dr. Gibert of Havre. The subject was a peasant-woman, Madame B., who became entranced readily under the exercise of Dr. Gibert's will, but not otherwise. "The next step was for Dr. Gibert to make the attempt (to produce sleep) when in another part of town, and at a moment selected not by himself but by M. Janet, or another friend." M. Janet found Madame B. in a deep trance from which only Dr. Gibert could wake her. (*Id.*, Pt. XII, p. 221.)

Successes with the same subject were afterward witnessed by Mr. F. W. H. Myers and Dr. A. T. Myers of the Society for Psychical Research.

Many other authentic instance might be cited if space permitted.

If it be contended that a public writer need take no notice of such facts until they have received "scientific" acceptance, the opinions of such scientists as Prof. Oliver Lodge, F. R. S., and Sir William Crookes need only be cited in reply. The former wrote ten years ago :

" \* I regard the fact of genuine 'thought transference' between persons in immediate proximity (not necessarily in contact) as having been established by direct and simple experiments; and, except by reason of paucity of instance, I consider it as firmly grounded as any of the less familiar facts of nature such as one deals with in a laboratory." (*Id.*, Pt. XVII, p. 451.) ;

In 1898, Mr. Crookes said, in his presidential address before that great scientific body, the British Association :



"It would be well to begin with *telepathy*; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways." (*Id.*, Pt. XXXIV, p. 3.)

I would suggest still another class of evidence which wholly refutes this writer's second proposition; it is of *lucidity*, commonly termed clairvoyance. As he deals only with scientific facts, I adduce the opinions of scientists only on psychic facts. Prof. Charles Richet, the eminent French *savant*, reported that in a series of experiments which he had conducted "*lucidity* has shown itself in the clearest manner; and, so far as the probability of chance is concerned, there is no room for doubt. \* \* We have, consequently, to admit the existence of some faculty entirely unknown to us—*lucidity* or *second-sight*—whichever name is applied to it." (*Id.*, Pt. XV., pp. 67 and 83.)

Proceeding to the third proposition, that "there are no stimuli known which affect the sense organs which can not be made to affect some instrument in a far greater degree," it must be apparent that this is known to be true at present only of physical forms of energy. With reference to psychic stimuli and present instruments of measurement, it has been shown to be untrue. But even if the transference of a thought were still undemonstrated, the fact of the absence of an instrument capable of measuring the psychic energy involved would argue no more against its possibility than the absence of our present instruments in the days of Newton would have argued against the existence of physical forms of energy which they now detect.

There is, however, an instrument more delicate than Prof. Branly's coherer by which the Hertz waves of wireless telegraphy are indicated, and which appears to answer this purpose for psychic energy.

This instrument is the complex structure of protoplasm known as the brain-cell. It may be that we will contrive a mechanical instrument ultimately; in the meantime we do not doubt the fact because our bolometer does not detect it.

Referring finally to the last proposition, that "if spirits, thought-waves, silent healing, or any of the so-called psychic manifestations can influence human beings, they can also influence delicate machines," it will be only necessary to quote a classification of well known psychic phenomena from Mr. Myers' review of *Animismus and Spiritismus* the work of the eminent scholar, A. Aksakof:

"Under the name of Animism, we include unconscious psychical phenomena, which show themselves outside the limits of the medium's body,—extra-mediumistic operations, as thought-transference, telepathy, telekinesis or movements of objects without contact, and finally materializations.

"Under the name of Spiritism we include phenomena resembling both personalization and Animism, but which we must ascribe to some extra-mediumistic and extra-terrene cause."

For this purpose it is immaterial whether one calls the phenomena Animism or Spiritism. The simple fact is that in either case psychic energy manifests in extra-personal manner, by which many heavy bodies are moved and other physical phenomena are produced. And apropos of measurements, attention is called to the classic report of Sir William Crookes wherein he recites the manner in which he tested by means of an instrument devised and superintended by himself, the alterations of weights ranging over a scope of 40 pounds produced by psychic energy—call it spirit manifestation or Animism, as you choose. See *Proc., S. P. R., Pt., XV, p. 100 et seq.*

It would therefore appear that the assumption of the "absence of such proofs" in the fifth proposition

is wholly unwarranted by the facts; and that psychic phenomena, far from being "but dreams," are very real, it being only Mr. Snyder's view of them that is a dream.

---

THE integration of the elements which we call the normal self is a most desirable thing, and so highly is it esteemed that all evidences of the supernormal in the ordinary life are to some extent commonly regarded as in derogation of this valued norm. However, the more men learn of their possibilities and the sources of such the more inclined they are to recognize the value of such divergence from the common normality when the same is a result of an emerging higher faculty or the mastery of some common one.

The eminent psychic researcher, the late Prof. Myers, was one who recognized this and did much toward familiarizing science with the thought. "If" he wrote, "that purely imaginary entity, the normal man, is still held up before us as incapable *ex vi termini* of any change which is not degeneration, we shall reply that after all it is one of the perfections of a complex instrument to admit of the ready disconnection of its constituent parts; and that our true ideal should be neither the rigid connections of so-called normality, nor the ungovernable disconnections of hysteria—but a condition in which we should be able to connect or disconnect any element within us at pleasure. We can at present do this to a slight extent, and we account this power as a gain. It is a gain, for instance, to be able to abstract one's attention—to become temporarily anaesthetic to noises around one."



## The Brotherhood of the Illuminati

**Y**OU aspired to enter the Brotherhood of the Illuminati. You have longed for an invitation from some human or celestial source. You have hoped to learn of some divine decree declaring you an associate with those lofty souls. You have waited upon the words of teachers hoping to hear but a suggestion that you were a chosen one, and in the profound silences of your meditation you have listened for the summoning voice. You have meditated upon the symbols of the secret orders to find that they mean to you only what you ascribe to them: the mysteries of old Egypt and of India are familiar to you, and in thought you have explored the long approaches and the dim aisles and chambers of their temples in search of the Temple of the Masters.

Perchance the supposed honor of an invitation to some exclusive circle has been extended you where your hopes were raised by the pretentious claims and fantastic theories exploited by alleged "ancients" upon the psychic plane of life, only to be disappointed by their fallibility and unwisdom.

Your quest has been in vain, for the Temple of the Masters is not built by hands, the Brotherhood is not an organization, illumination is not a degree conferable by a society. The Temple is the state and place of each lofty soul, the Brotherhood is the similar degree of attainment and mastery, and illumination is the condition of realized love and wisdom, perfection and wholeness.

There are no Dwellers of human conjuring upon the Threshold of this Temple to contest the passage; there are no discouraging ordeals of initiation devised by man or celestial; no angel with flaming sword guards the way. None are forbidden; all are invited. No organization, no society, no order of beings can by

dictum or will or wish make you one of the Brotherhood, confer upon you any degree of illumination, or withhold such from you. You alone can do that; you may enter or you may remain out. You have the casting of the vote which makes it possible, and there are no Dwellers on the Threshold to overcome save your own imperfections and weaknesses.

When you aspired to become nobler, wiser, purer, and loftier, even in the smallest degree, you cast the determining vote which named you an initiate although you might never have heard of the Brotherhood. Thenceforth it was for you alone to say whether the Threshold would be fully passed and how far you would enter the sanctuary of the Temple, how lofty you would raise your consciousness, how broad and universal you would make your love and knowledge, how true and perfect you would live the higher life.

Thus there are many steps in the ladder, many degrees in the Brotherhood, degrees of enlightenment, which you may attain by your effort.

Human and spirit orders and societies there are in abundance, but they are all the creations of minds and depend upon their arbitrary will; but the Brotherhood of which I speak is not the creation of any mind and is free from such domination, being a divine fact in harmony with universal law. Excellence needs no diploma; a lofty life is not enhanced by a certificate.

Wherever you may be, follow the Light; aspire, love unselfishly and divinely. Become *en rapport* with as much of the divine as you can conceive, and express in your life Truth, Love, Wisdom.

In the moment that you aspired to become higher, nobler and wiser, you acquired in a degree the companionship of those whose lives are expressions of such states. When you raised your consciousness to a higher plain by a wise, a pure, a loving thought or act, you entered still further into the mysteries of the

Brotherhood, you established a fuller relationship with the Illuminati. As your aspirations rise and your emotive waves go forth they unite you with reciprocal realms and states like your own, and the Illuminati greet you.

Then do not repine because you are not invited by some human order or agency to become a member of a brotherhood. Don't discourage yourself because some great soul does not appear to you and inform you that you are a chosen one. You alone can do the choosing as you alone must do the becoming.

The Brotherhood of the Illuminati are the sublime and lofty souls, the divinely loving, the spiritually wise. No race nor time has monopolized them. They have been with us in the past, they are with us in the present. They are in the body and they are out of it.

The Brotherhood is a condition. When you enter it all idea of the artificial brotherhood vanishes, and you are absorbed in the condition. Illumination is the condition of divine love and wisdom. It is for you to become it.

---

Too much haste mars the life. As we anticipate the future too much, so do we attempt to crowd into the present things that belong to future attainment. We impose larger tasks than time will accommodate, and repine because they are not accomplished,

We need not be fretful because there does not appear to be sufficient time in which to accomplish what we desire. There will be an abundance; for when in the far-distant future every conceivable attainment has been realized, even though it require unthinkable time, there will be eternity left.



## Indifference and Appreciation

**I** WAS enjoying the sunshine and appropriating its beneficent power when I was joined by a friend who is cultivating a "fixed idea" of a special kind more or less in vogue with many excellent people.

She had finished a brief résumé of small household troubles when I thought to suggest a little mental sunshine as well as to express my appreciation of the physical energy. This failed. People who are cultivating "fixed ideas" are lying in wait for you at every conversational corner, ready to take you to task if you offend their idea. Her "fixed idea" and an air of *ennui* took immediate possession, and with a far-away tone, as though recalling something long past, she replied that the weather did not affect her in the least; she had gotten past that. The sun seemed a little less bright for a moment, but it survived.

Now the weather, merely as weather in the popular sense—something to complain of and disagree with—I never initiate a discussion of, nor pursue it when suggested. Weather in this sense does not in fact disturb me. I do what many would think reckless things respecting the weather without any cause for regrets, notwithstanding the fact that I do not "deny" its existence.

Thinking I might meet my friend on this ground, I said that it was needless to permit it to disturb one, for one may in fact hold his thought above the assumption of discomfort or irritation, and yet be fully appreciative of that which is congenial and beneficent, or even accustom the mind to seeing the beneficence in every aspect and thus make every change yield a pleasure instead of a possible cause of complaint.

No, my friend reminded me, that was wrong, for all is Mind—simply Mind, and therefore there can be

nothing in the *appearance* to appreciate. I suggested that I found a very beneficent power in the sunshine, which I believed any one could who recognized it. Again I was wrong. There is no power in the sun; how could there be power in a mere symbol? No, all is Mind and we must just realize it, then nothing else (?) will have any effect upon us.

Each was profoundly sorry for the other.

Now my friend was trying to get at a great truth, but in my opinion was making an erroneous application of it. One may to an undetermined degree be truly superior to his external conditions in the sense that they are no longer regarded as stimuli to which he responds disagreeably or inharmoniously; but this does not necessitate an indifference to the beneficence of his relations with them.

There is an attempted mastery which proposes to elevate the mind above every relation, so that for the consciousness nothing else exists, or if it does it has no power to cause a modification of consciousness,—or more correctly speaking, consciousness refuses to modify its state on account of any external condition.

The thought of this extreme alienation is engaging, but when followed to its ultimate it is evident that it would mean a cessation of conscious relationship with environment—a complete isolation of being. It will be seen at once that this effort would take one out of all the activities of life, as they are impossible without the constant interaction with environment by which conscious states are continually modified. Such an idea, to be logical, must proceed upon the theory that our experience is illusory and the normal expression of life is wrong, the cessation of which is the only means to realization. But this conclusion is one which our friends cultivating this "fixed idea," seldom recognize as inevitable, because they do not carry their mental processes far enough.

Upon the other hand there is a mastery which

does not deny phenomena, or matter (as an object of perception), nor does it hold that life is meaningless and our relations with environment a mistake. It does not assume that embodiment is an error into which mind has fallen. It has confidence in a process of evolution which has produced man at the apex of a slowly ascending unfoldment of life, and it does not believe that methods (relations with environment) which have made this possible have ceased to be efficacious for further unfoldment.

In this view every environmental condition which will contribute to the further unfoldment of the states and powers of consciousness is beneficent if properly responded to. It may be that in the distant future when this process of unfoldment has reached the point where none of these causes can contribute further, individual consciousness will have attained complete independence, having attained through experience all that the long ages can afford it. There will then be no further reason for it to be touched by time or change. Until then, if anything is to be garnered thereby, it may properly smile with the genial moods of Nature or thrill with the appreciation of its sublimity.

This view recognizes a mastery of mind in connection with this needful recognition of environment. By this the mind is held superior to conditions. It does not transform itself into disagreeable states, harmful moods, antagonistic attitudes, or complaining fits on account of external conditions which it would for the moment have otherwise. It may even withdraw its recognition at will from environment when desirable.

With this it retains and exercises the power of recognizing and responding to all that is beneficent. This does not alienate one from the plane of unfoldment, but uses it to the highest advantage.

When this position of advantage is assumed the consciousness need not thereafter be subordinated to environment; and joining with it the power of appre-



ciation all Nature becomes contributory. The storm has its beauty as well as the calm ; the sweep of falling rain-sheets, the majesty of the tempest, the gray day and the bright day, each has its special charm, and all form an idyl in which the soul may participate beneficently.

---

OF the general effect of solitude, Dr. Zimmerman wrote :

"Solitude engages the affections of men whenever it holds up a picture of tranquility to their view. The monotonous sound of the clock of a sequestered monastery, the silence of nature in a still night, the pure air on the summit of a high mountain, the thick darkness of an ancient forest, the sight of a temple fallen into ruins, inspire the soul with a soft melancholy, and banish all recollection of the world and its concerns."

---

How lofty the consciousness becomes by discreet reserve—by silence ; how poor we feel after speech ! There seems to be a richness and depth of life that is in some measure sacrificed and dissipated when we have spoken. Why is this ? Perhaps the words, the symbols of expression, are inadequate to more than suggest in a superficial way our meaning. Perhaps our common discourse is so shallow and conventional that we have learned to regard depth of feeling and realization as entirely personal and unsuited to discourse, and consequently feel that we have compromised the inner self by speaking of them. Perhaps it is the hopelessness of disclosing the thought by means of clumsy words. Certain it is that few care to make the sacrifice.

## Disciplinary Yoga

(Raja Yoga III)

THE present lesson covers that division of the Chart which is marked "Disciplinary Yoga." The books say there are three classes of candidates for the practice; the first, those who have risen to high meditation; the second, those who are seriously engaged in the practice; and the third, those who are attempting to rise to the steps of meditation but who are not really engaged therein. Our subject here deals with the second class.

It should be remembered that this philosophy conceives all matter, *prakrita*, to be in a state of evolution which proceeds in connection with the experience of the divine self, *purusa*. This self is not really a part of the evolution; it is the seer, the knower, the indescribable cause and essence of consciousness. This evolving panorama of *prakrita* is for the self but is only a means to an end, that end being the realization of himself, the knower.

These philosophers say the temporary junction of the seer and the sight (as the terms are used) is the cause of all ignorance and failure of realization. The seer is this *purusa*, the divine self of each one; the sight is all that is experienced through it, including the instruments of knowledge, as the intellect and the senses. Thus the real *purusa*—the divine self—is temporarily obscured by this union by which the transformations of matter and the consequent changes of mind, and the experience of pleasure and pain, are kept constantly dominant in the consciousness. The divine self is consequently confounded with the objects of its experience—the non-divine.

Disciplinary Yoga has for its object the disillusioning of the *purusa* whereby its real self becomes realized. This comes through right knowledge and

discrimination—that is, the understanding of all things as they really are, in perceiving that the real self in essence is ever free from the bondage to matter which a wrong belief has fostered.

The preliminary steps to attainment include three practices; religious austerities, study, and devotion to God. The first consists in habituating the body to the opposites, as heat and cold. The second consists in the reading and study of works on liberation (spiritual philosophy and practice). The third consists in offering one's actions to the Great Master—in renouncing all desire for the results of one's acts. The belief that "I am not the doer; all is done by Brahma" is called this "offering to Brahma." In this the practitioner acts from the view-point that it is God who is acting through him and for whom all is done. In this view one so abandons himself to the will of the Supreme that he acts only to fulfill His wish. He bears all—good, bad and indifferent—simply as his lot in the divine experience, regardless of the result as to the individual.

The practice of this preliminary yoga is said to lead to *samadhi* because it eliminates the imperfections of life. These imperfections are said to be five, namely, Ignorance, Egotism, Affection or Attachment, Aversion, and Attachment to Life.

Ignorance is the cause of all the others. It is not merely a negative state, but is positive in that it is the mistaking of the non-eternal for the eternal, the impure for the pure, pain for pleasure, and the non-self for the self.

Egotism is the mistaking of the non-self for the self; it is the confounding of the knower with the instruments of knowledge. Thus one thinks his body is he, or that his mind or his senses are the real consciousness. The true consciousness becomes thus assimilated with and lost in this consciousness of external relation.



Affection or attachment is the bondage to pleasure: that which dwells on pleasure is desire. Aversion is the bondage to dislike: that which dwells on pain is aversion.

It is apparent that this bondage will destroy the possibility of higher realization. If the mind is subject to endless transformations suggested by likes and dislikes, desires or aversions, like a tempest-tossed bark it will be unable to escape. Always a slave to this condition it can never realize the higher states.

By attachment to life is meant the strong desire for existence which puts one in bondage to fear in the many forms in which it blights life.

From the view-point of the yogi who is striving to attain the realization of his higher consciousness by its direct perception, these are obstacles which must be removed. By him they are regarded as the causes of *karma* resulting in continued experience in this illusioned state. Some of the results of this *karma* are manifesting immediately while others will manifest in the future. The result of this is termed "bondage of the spirit," and is regarded as the cause of re-birth.

It is interesting to note here the difference between this conception of reincarnation and the one commonly spoken of by modern writers. According to yoga, the ego is in bondage to matter and is reincarnated successively until it perceives its own nature and becomes superior to the desires of existence.

The yoga philosophers believed that these practices tended to put an end to this bondage, and when these imperfections are overcome, and the "seeds of *karma* are burned out" there will be no more re-birth. With the conquest of these imperfections the knower perceives his true self apart from the not-self, and attains the illumined consciousness.

In the next paper the subject will be continued in a consideration of the Means of Meditation.

## Etchings

### The Soul's Alphabet.

**S**ATE a Lover in a garden  
 All alone, apostrophizing  
 Many a flower and shrub about him,  
 And the lights of Heav'n above.  
 Nightingaling thus, a Noodle  
 Heard him, and, completely puzzled,  
 "What," quoth he, "and you a Lover,  
 Raving, not about your Mistress,  
 But about the stars and roses—  
 What have these to do with Love?"  
 Answered he; "Oh thou that aimest  
 Wide of Love, and Love's language  
 Wholly misinterpreting;  
 Sun and Moon are but my Lady's  
 Self, as any Lover knows;  
 Hyacinth I said, and meant her  
 Hair—her cheek was in the rose—  
 And I myself the wretched weed  
 That in her cypress shadow grows."

Truly, as the Persian poet says, any lover knows that all of Nature yields itself as a symbol for the representation of love to the consciousness. More correctly speaking, the consciousness deeply imbued with the state of love reads into all Nature a participation in its own state. Sun and moon and stars become the symbols of the loved one's self; the quiet night, soft winds, the perfume-breathing flower, the tint of the rose, all suggest her presence and attributes. Nature becomes a representation, perceived only in an occult manner, of the interior state of the lover. All is in league with him to realize his ideal.

This legend from Jami, though expressing a literal truth regarding love, is likewise a spiritual representa-

tion. The spiritual perception of the divine is symbolized by love. This perception reinvests itself, as does love, in the moods and aspects of Nature. He who feels this Presence as the lover feels the love, sees it in all things. The sun and moon, the elements, become the habiliments of divinity. The Presence is in the storm as well as in the silence. Nature as a whole becomes but the representation of this, participating with the percipient to bring about the realization. It is the alphabet by which the soul expresses to itself its spiritual perception, as it expresses to the lover his love.

### BOOK REVIEWS.

THE UNSEALED BIBLE. VOL. I, GENESIS: THE BOOK OF BEGINNINGS. By REV. GEORGE CHAINEY. Octavo. 400 pp., bound in silk cloth stamped in black and gold, \$3. Kegan Paul, Trench, Trubner & Co., London, Eng., and School of Interpretation, Fine Arts Bldg., Chicago, Ill.

A remarkable work containing 77 separate interpretations of the text of Genesis. The author finds in it the symbolism of the evolution and realization of spiritual consciousness—God realized in man and man in God. The purpose of the work, says the author, is to help others to understand the language by which God speaks to man. He says there are two modes of knowing God one by the operation of intelligence in consciousness the other of consciousness in intelligence. The first is to dream and be intelligently conscious that you are dreaming, and in that interior state of illumination being taught of God. The second is to wake and see the living visions of the spiritual world created of the Divine Substance, without loss of self consciousness and ability to act in the objective world.

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THE ALLIANCE PUBLISHING Co.,  
569 Fifth Ave., New York, N. Y.



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